WESTERN LUMINARY.

"TO DO GOOD AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

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THEATRICAL AMUSEMENTS.

I do not hesitate for a moment, to pronounce the Theatre to be one of the broadest avenues which lead to destruction; fascinating no doubt it is, but on that account the more delusive and the more dangerous. Let a young man once acquire a taste for this species of entertainment, and yield himself up to its gratification, and he is in imminent danger of becoming a lost character, rushing upon his ruin. All the evils that can waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieus of a theatre. Vice, in every form, lives, and moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. From that fatal evening they date their destruction. Then they threw off the restraints of education, and learnt to dis regard the dictates of conscience. Then their decision, hitherto oscillating between a life of virtue and of vice, was made up for the latter.

William Prynne, a satirical and pungent writer, who suffered many cruelties for his admirable productions in the time of Charles I. has made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and christian worlds: it comprehends the united testimony of the Jewish and Christian Churches; the deliberate acts of fifty-four ancient and modern, general, national provincial councils and synods, both of the Western and Eastern Churches, the condemnatory sentence of seventy-one ancient Fathers, and 150 modern, Popish and Protestant authors: the hostile endeavours of philosophers and even poets; with the legislative enactments of a great number of Pagan and Christian States, nations, magistrates, emperors and princes.

The American Congress, soon after the declaration of Independence, passed the following motion:

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:

"Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

Now must not this be regarded in the light of very stong presumptive evidence of the immoral tendency of the stage?—Does it not approach as

ear as can be, to the general opinion of the whole moral world?

But let us examine the average character of those productions which are represented on the stage. If we go to Tragedy, we shall find that pride, ambition, revenge, suicide, the passionate love of fame and glory, all of which Christianity is intended to extirpate from the human bosom, are inculcated by the most popular plays in this department of the drama. It is true, gross cruelty, murder, and that species of pride, ambition, and revenge, which trample on all the rights and interests of mankind, are reprobated; but I ask who needs to see vice acted out in order to hate it? or will its being acted out for amusement, be likely to increase our hatred of it upon right principles? As to Comedy, this is a thousand times more polluting than tragedy. Love and intrigue; prodigality dressed in the garb of generosity; profaneness dignified with the name of fashionable spirit; and even seduction and adultery; these are the usual materials which the comic muse combines and adorns to please and instruct her votaries. This department of the drama is unmixed pollution. How often is some profligate rake introduced to the spectators, furnished with a few traits of frankness and generosity, to interest them by his vicious career; and who so far reconciles them all to his crimes, as to tolerate his atrocities for the sake of his open hearted, good humored virtues. Who can wonder that young women should be prepared by such stuff for any intrigue with a bold and wily adventurer; or that young men should be encouraged to play the good-natured, heroic rake, which they have seen such a favourite with the public on the stage? Besides, how saturated are both tragedies and comedies with irreverend appeals to heaven, profane swearing. and all the arts of equivocation, and falsehood, and deception! What lascivious allusions are made; what impure passages are repeated! What a fatal influence must this have upon the delicacy of female modesty. Think too of a young man coming at the hour of midnight from such a scene, with his passions inflamed by every thing he has seen and every thing he has heard; and then having to pass through ranks of wretched creatures waiting to ensnare him and rob him of his virtue; does it not require extraordinary strength of principle to resist the attack?

Then remember all the accompaniments of the stage, the fascinations of music, painting, action, oratory; and say, if when these are enlisted in the cause of fiction, they do not raise the passions above their proper tone, and thus induce a dislike to grave and serious subjects, and a distaste for all the milder and more necessary virtues of domestic life.

Add to this the company which is generally attracted to the theatre. I do not say that all who frequent the theatre are immoral; but I do affirm, that the most polluting and polluted characters of the town are sure to be there. Is it not a fact, that a person who would not wish to have his eyes and ears shocked with sights and sounds of indecency, must keep at a distance from the avenues of the stage? for these are ever crowded with the looest characters of both sexes. Sir John Hawkins, in his Life of Johnson, has a remark which strikingly illustrates and confirms what I have now advanced. "Although it is said of plays that they teach morality, and of the stage that it is the mirror of human life, these assertions have no foundation in truth but are mere declamation: on the contrary, a play-house, and the region about it, are the hotbeds of vice. How else comes it to pass, that no sooner is a theatre opened in any part of the kingdom, than it becomes surrounded by houses of ill fame! Of this truth the neighbourhood of the place I am

now speaking of (Goodman's Fields Theatre) has had experience; one parish alone adjacent thereunto, having, to my knowledge, expended the sum of 1300*l.* in prosecutions, for the purpose of removing those inhabitants, whom for instruction in the science of human life, the play-house had drawn thither."

The arguments against the stage are strengthened by a reference to the general habits of the performers, and the influence which their employment has in the formation of their character. And here I may assert, that the sentiments of mankind have generally consigned this wretched class of beings to infamy. The story of the unfortunate Laberius exhibits, in a strong point of view, the odium which was attached to the profession of an actor among the Romans. Compelled by Cæsar. at an advanced period of life to appear on the stage to recite some of his own works, he felt his character, as a Roman citizen, insulted and disgraced; and in some affecting verses, spoken on the occasion, he incensed the audience against the tyrant, by whose mandate he was obliged to appear before them.—"After having lived," said he, "sixty years with honor, I left my house this morning a Roman knight, but shall return to it this evening an INFAMOUS STAGE PLAYER. Alas! I have lived a day too long."—*Christian Parent's Present.*

From the Connecticut Observer.

HOW TO AVOID GIVING.

Or, Be Just before you are Generous.

MR. EDITOR,—Without deciding how much a man may involve himself in debt, at the expense of his own comfort, and the instruction and happiness of his family, all will agree that he ought not to do it, to the injury of society, or the cause of benevolence. I have a neighbour, who, I think offends in this particular,—and as my case is not I suspect entirely singular, I wish to offer a few plain thoughts on this subject. My neighbor, then, I must inform you is a wealthy farmer—at least is reckoned so among us;—his farm is extensive and well stocked—and his affairs are all prosperous. He is a man who intends to be strictly honest—indeed his favourite maxim, which I have heard him repeat more than a thousand times, is, "Be just before you are generous." He is naturally kind—in many respects, he is an excellent member of society—but after all, he has one fault; which much impedes his usefulness—and if I must say his respectability. He has a wonderful desire to add field to field—and house to house. This he does not aim nor wish to do, by unfair bargains, but by hard labour, and what he calls the strictest prudence. He cannot, or it seems as if he could not, resist a temptation to purchase every acre of land offered for sale, which lies in the vicinity of his own The consequence is, he is constantly in debt, and though among the richest men in our parish, never feels able to do any thing for benevolent objects—especially for the missionary cause—because he must "Be just before he is generous."—That is, as he interprets it, he can give nothing to the Lord, until he has bought all the land he wishes, and paid for it. I have many a time tried to persuade him to subscribe to a little Bible Society which we have here,—but could never yet break o'er his ideas of justice. He professes much interest in such things—and hopes, by and by, he shall get out of debt, and then he will do something—but at present he really is so involved, he cannot conscientiously give a farthing in charity. Not long since, we made an effort to increase our library—and as he has a large family, some of whom are fond of reading, we thought he might be induced to aid in the project;—but all his affection and even pride, could not prevail on him to be generous and liberal before he was just. Yet the very

next day, without any hesitation, he made a contract for many hundred dollars worth of land. I begin to fear that the time never will come when his conscience will suffer him to be benevolent.

And it is quite curious, Mr. Editor, to see how he almost seems to envy those of us, who, though poor in comparison with himself, are not hindered by voluntary engagements, from doing a little for the souls of our fellow men.—"O if he only had as much ready money as some of his neighbours, it would be so pleasant to bestow it liberally." And he seems really to think, that others, who have not the same rage for buying lands and houses, and therefore have not so many notes to pay as himself, are justly bound to bear those expenses and perform those labours which must be borne and performed by somebody, or society could not flourish.

Now it seems to me, that he, and I fear many others, are wretchedly deceiving themselves, and that while they are needlessly prevented from being charitable and efficient in the concerns of society, by a weight of voluntary debt the maxim, "Be just before you are generous," will answer neither at the bar of public opinion, nor before the tribunal of heaven. No man, it seems to me, has any right, for the gratification of ambition or vain desire, to fetter himself with obligations which prevent him from discharging all the claims of benevolence and of the public good. If my neighbour had always kept these in view, while entering into his contracts, there would be no occasion for these remarks.

A FARMER.

THE LONG SABBATH.

The Scotch church has, from time immemorial, been in the habit of observing what has sometimes been called, and not unappropriately, *the long Sabbath*, viz. abstaining from work for five days at the time of the sacrament. The Thursday previous to the sacraments, was observed as a day of prayer and fasting, and all the family attended public worship. On Friday, in families that were not strict, none went to meeting (i. e. public worship) except those who intended to take the sacrament, and the rest would go to work.—On Saturday, the same thing was observed—the more religious families all abstained from work and went to meeting. On Sabbath the sacrament was dispensed, and crowds attended, far and near. On the Monday after, all went to meeting as before.

On those occasions, usually 3 or 4 ministers attended, if they could be had; and on no occasion would there be less than two.

For one, Mr. Editor, I should not be sorry, if the long Sabbath was brought back again to our churches, so far as this; always to observe a season of prayer and fasting before the communion; and some cessation from work. In the history of the Scotch church, you will find that their ceasing from work, and their seasons of fasting and prayer, were not unfrequently followed with unusual outpourings of the Holy Spirit. And the minds of the people were prepared to receive the word.—The ministers at such times were alarming and practical in their preaching, rather than speculative and doctrinal. Instances of the good effects in several churches in the west of Scotland, are noticed by Calderwood. In the parish of Stewarton, in 1625, the Spirit was poured out in a remarkable manner, and a great revival followed; which was called by the profane of that time, the *Stewarton Sickness*, and afterwards spread through that country and was very remarkable at Irvine, under the ministry of David Dickson, accompanied with many convincing proofs of God's power and many conversions.

Another famous instance was at the solemn communion, held in the KIRK OF

Shots, June 20th, 1630, when there was an extraordinary outpouring of the Spirit, attending the work; and especially the sermon on the Monday after the sacrament, by Mr John Livingston, that made a great and unusual motion among the hearers, convened in great numbers, of divers ranks, so that near 500 had a discernible change wrought upon them, and most of them proved lively christians afterwards--then the spirits of men were greatly raised and wrought upon by the word: the ordinances were lively and longed after--and this for several years was followed with a large harvest of souls wrought in Christ.

Likewise, about this time, there were many gracious effusions of the Spirit, with the preaching of the gospel in the fields.—John Cameron.

AMERICAN COLONIZATION SOCIETY.

Extract from an address delivered at the late anniversary of the Auxiliary Colonization Society of Petersburgh, Virginia, by Gabriel P. Disoway, Esquire.

"Under what gratifying auspices do we meet this day. It is to celebrate the triumph of virtuous experiment. Your design has succeeded beyond the most sanguine expectations. The Colony you have established now consists of some hundreds, who are advancing in improvements, securing to themselves the comforts of life and the blessings of liberty. Says the Colonial Agent, Mr. Ashmun, in his last communication, "you have founded an empire;—Heaven help you to the means of substantiating and enlarging it." Virginia, you are aware, sir, has given to this cause her solemn and repeated sanction. She suggested the plan of this society, as early as the administration of Mr. Jefferson. We rank at present, among our friends, some of the most influential, distinguished, and patriotic of the citizens of this state Shall I name the late President of the United States, who now fills the first office of a promising Society in Loudon county, as he recently did the first office in our nation? a Marshall, the profound Chief Justice of the Union? a Washington, his venerable associate, and the presiding officer in the parent Institution? But while the removal of our free people of colour, is one of our leading objects, the suppression of the slave trade another, let me speak of the advantages which may be extended by our Colony to Africa's population. We would civilize her sons, and give them a knowledge of our laws, government, and of the Christian Religion. Greece was civilized by colonies from Egypt; Italy by colonies from Greece, and Europe by colonies from Rome. Darkness now settles thick upon that continent. But it may be dispelled. The time may come when the present emigrants to Montserado, shall be remembered by thousands withg ratitude, such as inspires ourselves when we think of the New England pilgrims, or of those who first landed at Jamestown. The poor Pagans of Africa know not God, they have no Sabbaths nor Bibles.

"The sound of the church-going bell,
These vallies and rocks never heard."

"And O, Sir! how beautiful in her vallies, and on her mountains, will be the feet of them that *bring good tidings!* that publish *salvation!* that shall say unto Africa, thy *God reigneth!*

"A brighter day will then arise on Africa; and the establishment of our Colony will be as the dawn of that day.

"This long-injured, this long-degraded continent will arise. The harp of prophecy has long since announced, "Ethiopia shall stretch out her hands unto God." That whisper of hope falls upon her enraptured ear, and she

awakens from the sleep of ages. Already the prospects of her happiness crowd themselves upon my imagination. Her gloomy forests resounding with the carol of the plough-boy; her Congo and her Senegal, the abodes of science and religion; the majestic waters of the Gambia and the Niger, covered with her vessels of commerce; her flourishing hamlets changing into populous cities, the spires of which glitter in the blaze of light. Her monuments shall record the names of her benefactors. Colony will stretch beyond colony. Republic will rise on Republic, till the waves of the Atlantic on one side, and the waters of the Indian Ocean on the other, constitute the boundaries of this new and regenerated world!"

THE INQUISITION IN LIMA.

From Stevenson's "Narrative of a Twenty Years Residence in South America."

The Act of the Cortes of Spain which abolished the Inquisition, and which, during its discussion, produced many excellent though overheated speeches, was published in Lima just after the above occurrence. The Senora Donna Gregoria Gainsa, lady of Col. Gainsa, informed me that she and some friends had obtained permission of the Viceroy Abascal to visit the ex tribunal; and she invited me to accompany them on the following day, after dinner. I attended, and we went to visit the monster, as they now dared to call it. The doors of the hall being opened, many entered who were not invited, and seeing nothing in a posture of defence, the first victims to our fury were the table and chairs: these were soon demolished; after which some persons laid hold of the velvet curtains of the canopy, and dragged them so forcibly, that canopy and crucifix came down with a horrid crash. The crucifix was rescued from the ruins of inquisitorial state, and its head discovered to be moveable. A ladder was found to have been secreted behind the canopy, and thus the whole mystery of this miraculous image became explainable and explained; a man was concealed on the ladder, by the curtain of the canopy, and by introducing his hand through a hole, he moved the head, so as to make it nod consent, or shake dissent.

Every one was now exasperated with rage; and "there are yet victims in the cells," was universally murmured. "A search!" was the cry, and the door leading to the interior was quickly broken through. The next we found was called *del secreto;* the word secret stimulated curiosity, and the door was instantly burst open. It led to the archives. Here was heaped upon shelves, papers, containing written cases of those who had been accused or tried; and here I read the name of many a friend who little imagined that his conduct had been scrutinized by the holy tribunal, or that his name had been recorded in so awful a place.

Leaving this room, we forced our way into another, which, to our astonishment and indignation, was that of torture! In the centre stood a strong table, about eight feet long and seven broad; at one end of which was an iron collar, opening in the middle horizontally, for the reception of the victim's neck; on each side of the collar were also straps with buckles, for enclosing the arms near to the body; and on the sides of the table were leather straps with buckles, for the wrists, connected with cords, under the table, made fast to the axle of an horizontal wheel; at the other end were two more straps for the ancles, with ropes similarly fixed to the wheel. Thus it was obvious, that a human being might be extended on the table, and by turning the wheel, might be stretched in both directions at the same time,

without any risk of hanging, for that effect was prevented by the two straps under his arms, close to the body; but almost every joint might be dislocated. After we had discovered the diabolical use of this piece of Machinery, every one shuddered, and involuntarily looked towards the door, as if apprehensive that it would close upon him. At first, curses were muttered, but they were soon changed into loud imprecations against the inventors and practisers of such torments; and blessings were showered on the Cortes for having abolished this tribunal of arch tyranny.

Printing in Boston —The following, says the Boston Palladium, will serve to show, in part, the present state of the periodical press in this town.

The Missionary Herald. This work is reprinted at Utica N. Y.	10,000 monthly. 3000.
The American Baptist Magazine,	5,500 monthly.
The Boston Recorder and Telegraph,	5,000 weekly.
The Watchman (Baptist)	1,000 weekly.
Zion's Herald, (Methodist)	5,000 weekly.
Universalist Magazine,	1,000 weekly.
Christian Register,	1,000 weekly.
Christian Examiner, (once in two months)	1,500
Literary Gazette, (once in two weeks)	1,500
North America Review, (quarterly)	3,250

Besides the above, the Edinburgh and Quarterly Reviews are reprinted here, and Mr. Knapp has lately established a popular Magazine to appear monthly. In addition to the publications which have been mentioned, nearly twenty newspapers are published in Boston, of which four are daily papers. But a few years since we had no Type Foundry; now we have two, upon an extensive scale, in which nearly one hundred persons find constant and profitable employment.

The Religious newspaper, called the *Missionary*, published several years at Mount Zion, Geo. which was suspended for want of patronage, is about to be revived under the title of "The Georgia Reporter and Christian Gazette."—We hope it will now receive that support to which it is entitled. It is truly a mortifying fact, and one that indicates the most deplorable indifference to the cause of Christ, that thousands of professors of religion in the South and West are unwilling to patronage any religious and truly evangelical publication, and would not feel the least regret if all such publications should sink. Such are ever ready to plead *inability* to patronize religious papers. But this plea comes with a poor grace from those who are *able* to take two, three, or half a dozen political papers, to procure and enjoy the luxuries or superfluities of life, or to consume the amount of ten subscriptions on ardent spirits; and from those who can afford to patronize such a paper when they are only in tolerable circumstances, but cannot afford it when they prosper in business and advance in wealth and resources?—*Pittsburg Rec.*

DANCING.

"I am an old fellow" says Cowper, in one of his letters to Hurd, "but I had once my dancing days as you have now, yet I could never find that I could learn half so much of a woman's real character by dancing with her, as by conversing with her at home, when, I could observe her behaviour at the table, at the first side, and in all trying circumstances of domestic life. We are all good, when we are pleased, but she is the good woman that wants no fiddle to sweeten her."

South. Intel.

WESTERN LUMINARY.

Two Dollars per annum in advance.—Fifty Cents for three months.

LEXINGTON:

WEDNESDAY, MARCH 29, 1826.

The Annual Meeting of the Kentucky Bible Society will be held in the 1st Presbyterian Church in this town, on Saturday next, commencing at 10 o'clook. A M. A number of addresses will be delivered on that occasion. Our fellow citizens, male and female, are invited to attend.

For the Western Luminary.

LIVING GENTEELLY.

Living genteelly—a favourite phrase, and which it may require some pains to analyse. What is it?

A house elegantly furnished is a previous requisite. Its owners ought to have received a polite education, for without that you may live expensively but not genteelly. The house must be opened to every comer who dresses genteelly.—The master, however inwardly racked for ways and means, must welcome each guest with a cheerful countenance. He is not, however, compelled to discharge in every point the office of a Tavern Keeper; nobody expects that she should look to the horses, who may with all propriety of genteel living be left to eat the manger. Not so his lady. She must fulfil the office of a hostess in every sense of the word, except in taking money Early up and attentive to her servants, on the rising of her guests she has then to wait upon them, make an apology for giving them better fare than the greater part of them get at home, and after attending her female guests all day, conclude the night by waiting on them to their chambers; whence, after the wearied woman has persuaded them to go to sleep, she decends to the kitchen, there for another hour to direct the operations of the servants for an early breakfast—after which the law of genteel living permits her to snatch a little repose till day-break, when she rises fresh to her wonted slavery.

In due time the consequences appear. Living genteelly is expensive. No Tavern Keeper ever made a fortune by refusing pay. But here is the difference.—The Tavern Keeper when he finds his business unproductive quits it. But genteel livers scorn to give up so easily.—They have hitherto supported strangers upon their own stock; 'tis then but equitable that strangers should support them on theirs. Borrowing follows. Genteel livers scorn to ask their guests for pay.—They do not find their creditors quite so delicate. After a second or third demand, these consign the business to the lawyer. Poor gentility is now hard put to it. Shifts and subterfuges are employed, which in better times would have been regarded with horror. Lying rides on debts back, says Poor Richard. Never was a truer apothegm. But law is not to be foiled by gentility. Every device exhausted, the sheriff advertises, and the gaping crowd assemble to view the ruins of genteel living. The wretched professors of this unprofitable art, generally destitute of any honest means of getting their living, are turned out to exist upon the pity of their relations and acquaintance, who, however much beholden to them in former times, shew them but a cold countenance, for the spunger is not over willing to become a spungee. The wane of life passes in contemptible dependance, a situation from which they have not resolution and industry sufficient to disengage themselves. To such persons

death is the only termination of this world's misery, and too often despair incites them to hasten it by intemperance.

Happy would it have been for these poor creatures had the law of Moses existed for them. By that law the debtor, his wife and children, were liable to sale for debt. But the great legislator tempered his severity with mercy, and that mercy was directed by the soundest policy.—The genteel Israelite, whose elegant style of living brought his patrimony, the inheritance of his fathers, his own person, and those of his wife and children to the hammer, was sold only till the year of Jubilee came round. During his service the law compelled humane treatment; and when his time was expired, he returned furnished with the means of beginning the world upon his own patrimony, and what was much better, with a body strengthened by hardship and a mind informed by some honest and useful art or trade. His wife shared in his good fortune. Under some diligent mistress she had been taught to forget her musical instruments [the piano fortes of those days] and to study the more advantageous, such as the churn, the distaff, and the loom. Their children, accustomed to toil, were fully qualified to assist them. How much superior the Jewish practice to that of modern Christians! By the former a set of helpless, effeminate creatures were converted into useful citizes, and probably elevated to a better hope. By the latter they are degraded even below the situation what they voluntarily chose, and the prospect of future life appears as desolate as that of the present. Had these mistaken people, instead of feeding others, been engaged in attending to the duties of their station—and when their industry followed by wealth, its natural consequence, enabled them to throw away some of its fruits, had they then called in the poor, the maimed, the halt, and the blind, they certainly would have enjoyed independence upon earth, and, according to the highest authority have laid up stock in heaven. At any rate, they would not have been ruined by what they gave away, and the objects of their bounty would not have sneered at their kind entertainers; which is more than can be generally said of genteel company.

But to return to my subject. Might not the law of the law of Moses be adopted in this country? Might not all the drones of society be disposed of at public sale to good, that is, industrious masters? The idea is new, and involves in it consequences greater than were ever expected from a Penitentiary. If any patriotic character, disposed to come forward next election as a candidate, is willing to avail himself of the hint, he has my best wishes for his success—which, if his county consists generally of industrious men, will be certain. But should the majority consist of opposite characters, I advise him to keep quiet, unless he wishes to risk St. Stephen's fate. G.

PROGRESS OF IMPROVEMENT IN THE WEST.

In the winter of 1802, that part of the territorial government north-west of the Ohio river, was, by act of Congress, admitted as a State into the American Union. Her population was then 44,700 and such and so rapid has been the increase, that she can now number at least 765,000, having, within the short period of twenty-four years, gained more than 730,000 inhabitants—which is more than double the present population of the State of Connecticut. At the time of their admission they had no school houses, academies, or colleges; but now most of the organized townships are divided into

school districts, with good school houses, and some of them elegant brick buildings; now their academies are very numerous and many of them are well supported; and now they have nearly as many colleges and universities as any one of the United States, which promise to be as interesting as any of our literary institutions in New England.—When thus admitted, there was not a good road in the State, and no taverns to accommodate even those who went out in search of lands; but now they have many excellent roads, bridges, and public houses, some of which roads are turnpikes, and others free; now, on many of their roads, the mail is transported in handsome post coaches, daily each way,—so that no traveller can justly complain of his fare. At that time there were no villages or towns, no manufactories, no meeting-houses or churches, and no commercial business transacted; now handsome and well built towns and villages are found in all the settled parts of the State,—indeed it is doubtful whether there is a handsomer city, of its size, in the United States, than Cincinnatti; manufactories of all kinds are also established in all parts of the State, and their meeting houses and churches, both of wood and brick, are many of them so spacious and well built, that they would do credit to any of the Atlantic States, and their commercial business has kept pace with all their other improvements. Then the whole State was literally a wilderness, serving only as a range for wild beasts; now to a great extent it has become a fine luxuriant and cultivated country, so much so, that the assessment for the year 1825, amounted, at one third of the real value of property, to $58,324,770, for the purpose of taxation. Instead of the blanketed aborigines who then scoured the forests in pursuit of game, we now see youth and beauty in the sons and daughters of wealthy and industrious farmers, who cultivate the lands and richly enjoy the fruits of their labours.

In the twenty-fourth year of her age, we see Ohio constructing a Canal, the cost of which will amount to about $3,000,000, and at the same time making great appropriations out of the State Treasury, for the improvement of her roads, and also for her schools and colleges. What other state or country has improved like Ohio? What other country, of her age, ever possessed her ability to do such things? This year she can export, more than 500,000 barrels of pork, and 300.000 barrels of flour, to say nothing of her neat cattle and horses sold out of the State, with her other articles of export. When did a parellel case exist, and where can it be found?—Yesterday a *wilderness*, and to day a thick settled, well cultivated, and independent State;—yes in a free white population, the third State in the Union!

In 1802, the public worship of God, in Ohio, was a rare occurrence; but now more than one thousand buildings have been erected, which are filled with worshippers on each succeeding Lord's Day, and within which prayers are habitually offered to the Great Creator; yes a territory five times as large as Connecticut, which was then only a scene of savage hunting and war-dances, on the Sabbath, is now inhabited by civilized men, where the praises of God go forth as incense from many a pious soul! How vast the change!

Great improvements have doubtless been made in all the other western States and Territories, within the same period, though, in all probability, less than in Ohio. The laws of this State, prohibiting travelling, amusements, and every kind of labour, on the Lord's Day, are rigid and severe; her encouragements to literary pursuits are highly commendable, and her general code of statutes is wise, salutary and judicious. Her destiny is high and honourable.

Con. Her.

OHIO EPISCOPAL THEOLOGICAL SEMINARY.

We are gratified to have it in our power to announce to the members of the Episcopal Church in the Western States, as well as to the friends of literature and science in general, that the Legislature have passed an act to enable the President and Faculty of the Theological Episcopal Seminary to confer Collegiate Degrees. We understand that every exertion is making by the Bishop, to carry into effect, with as little delay as possible, the generous intentions of our translatic brethren. A most beautiful set of stereotype plates of the Common Prayer Book, cast expressly for the purpose, has already arrived; and an elegant press on an improved plan, has been purchased, and is ready for putting up. The *Town* to be laid out on the ground belonging to the Seminary will be called after *Lord Gambier*; the *College* after *Lord Keynon*; the *Chapel* after the Countess Dowager of *Rosse*; and the names of the *Streets* of the town, together with those of the neighbouring *Streams*, &c. will perpetuate the memory of the numerous benefactors of the institution.

O. S. Journal.

AUGUSTA COLLEGE.

Under the direction of the Ohio and Kentucky Conferences.

"The history and plan of the Institution are these: Four years ago, the Conferences of Ohio and Kentucky, finding our people without a place of education for their children, and the country in general destitute, determined to establish a school for liberal education, to be purely literary. Their primary object was for the benefit of our own people: yet, though it is under our control, all persons are permitted to send their children with equal privileges; and there are now at the school the children of other denominations, and of persons making no particular profession. The objects of the institution are two: for the general diffusion and encouragement of learning in the West, especially among our own people. All persons who are able, pay for their education; but we wish, as far as our means will allow, to admit to the school *gratis*, promising children who are poor. And we hope that if we can succeed, it will grant some relief to the distressed families of our travelling preachers in that new country. The following circumstances will plead with you for us: The state has not made provision for the establishment of Academies or common Schools generally: hence they are scarce in the country.—The state has not been able to grant us any assistance: hence we are left to our own resources. We do not ask abroad till we have done what we could at home: for three years past we have made collections at home incessantly: and have accomplished a permanent brick building, to accommadate one hundred and fifty or two hundred students: and have secured a fund yielding four hundred dollars per annum to one professor."

From the Friend of Peace.

CAPTAIN SMITH AND GOVERNOR PENN.

Weems, in his life of William Penn, exhibits a contrast which deserves the attention of all politicians and philanthropists. Penn's humane policy in respect to the Indians in Pennsylvania, is contrasted with the policy of Capt. John Smith in Virginia. Smith came to Virginia with a company of emigrants, established himself at a place which was afterwards called James Town, relying on fortresses and weapons of death for defence against the Indians. Penn came to Pennsylvania, and founded the city of Philadelphia, resolving to make no use of military weapons for defence against the natives, believing that a spirit of peace, justice, and beneficence, would afford more security. We shall now give an ab-

stract from Mr. Weems, of the oppo- effects of these two species of policy.

Capt. Smith, having invaded the rights of the Indians in Virginia, sought for safety in his soldiers, cannon, forts and loop-holed churches. But William Penn saved all this expense, and proved that a city of 'brotherly love' needs neither soldiers nor cannon for its defence. Capt. Smith and his party in James Town could not sleep without sentinels and guards. Penn and his followers, though surrounded by thousands of savages, could sleep sweetly, without even bars or bolts to their doors. At James Town an Indian was not suffered to come in without being strictly searched. At Philadelphia, the Indians went in and out familiarly, without exciting any alarm. In Virginia, the Indians were so desirous to drive away the English, that they withheld provisions; and it was not without difficulty and hazard that Capt. Smith could obtain food—and of 120 persons a considerable number actually *starved to death*. But in Pennsylvania, in consequence of the humanity and justice of the Governor, the hearts of the Indians were so opened, that they brought in an ample supply of provisions for himself and nearly 3000 followers. Capt. Smith, while walking along the shores, not far from James Town, alone, but armed with a broadsword, came near to losing his life by an assault from a single Indian. Penn, with his broad brimmed hat and a staff in his hand, could walk through the country with safety; the Indians, instead of assaulting him, would throng about him to shake hands, calling him *brother! brother!* and taking him to their cabins, would feast him with the best provisions they had. Capt. Smith and the Indians were often in bloody wars, which never ended but in *the extermination of the latter*. William Penn and the Indians lived so perfectly in the spirit of brothers, that, during the seventy years which he and the Friends had the rule in Pennsylvania, there was never known a single instance of *murder*. Capt. Smith's city, Old James Town, built on violence and blood, has been so swept from the face of the earth that there is scarcely a tombstone remaining to tell where it stood. But William Penn's city, Philadelphia, established in justice and brotherly kindness, has grown up to be the glory of this western world."

IMPORTANT EXPERIMENT.

It has long been imagined that the labouring classes could not sustain themselves under the weight of their daily employments, and especially in founderies and large manufacturing establishments, where they are much exposed to heat, and breathe a confined atmosphere, without the regular use of ardent spirits. The results of an important experiment made during the last season, by Mr. James P Allaire, and by him communicated to the board, establish the fallacy of this opinion.

Mr. Allaire is the proprietor of a large foundry at Corlaer's Hook. During the last season he employed upwards of sixty workmen, more than thirty of whom were men of families. In the course of the summer, he was informed that many of them were in debt; and on investigating their concerns, with surprise he ascertained the fact, that every one who was in the habit of using ardent spirits, was involved to an extent beyond his ability to pay; and, with a satisfaction equal to his former surprise, he learned the additional fact, that those who made no use of spirits, were in easy circumstances, and their children well provided for at school. Nor did a difference of wages from 75 cents to ten shillings a day, make any perceptible change in the situation of the former class of workmen.

With this picture before him, Mr. Allaire was at once induced to prohi-

bit the use of ardent spirits altogether, in his shops, during working hours But one person left his employ in consequence of this restriction; and this man had borrowed of Mr. Allaire, while in his service, upwards of $300 to pay grocery-bills. In conclusion of his letter, Mr. Allaire observes: I have great reason to be pleased with the happy effects of this regulation. I find my interest better served; and that those who, from excessive drinking, had become of but little worth to me, and in many instances of less to their families, have now become able and steady; earn more money; and their families as well as themselves, have expressed, in a language not to be misunderstood, the many comforts and the domestic happiness, which they enjoy in consequence.

This single experiment speaks volumes; and the managers take this occasion to congratulate the community, on the bold and successful stand taken by this gentleman, to abolish altogether the use of ardent spirits from large manufactories. It is by prompt measures, persevered in, that evil habits are corrected, and not by tampering and partial restrictions.—*Fourth Annual Report of the Society for the prevention of Pauperism in the City of New-York.*

AFFECTIONATE PREACHING.

"A preacher ought to speak to his audience as a father would talk to his children, with an affectionate tenderness. In the most awful denunciations of the divine displeasure, an air of unaffected meekness should be preserved, that while, with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. "Of whom I have told you before, said St. Paul, and now tell you weeping, that they are the enemies of the cross of Christ." What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it." *Hall.*

"A pious minister, conceiving that all his labours among the people of his charge where wholly in vain, was so extremely grieved and dejected, that he determined to leave his flock, and to preach his farewell sermon; but he was suddenly struck with the words, Luke x. 6. "And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." He felt as if his Lord and Master had addressed him thus: "ungrateful servant, art thou not satisfied with my promise, that my despised peace shall return to you again? Go on then to proclaim peace;" which accordingly he did, with renewed vigor and zeal. Thus how useful doth God render his own word in consoling and directing the minds of his people under their seasons of perplexity and sorrow."

Buck's Works.

Deliberate slowly, execute promptly.

ENGLISH RAIL ROADS.

While on a visit at LEEDS, in England, Mr. Carter, editor of the N. Y. Statesman, had an opportunity of witnessing the practicability and utility of *Rail Roads, and Steam Carriages*, which he thus describes:

Fam. Vis.

"As we were anxious to witness the operation of steam-carriages upon rail-roads, a friend walked with us a mile from town, exposed to the oppressive heat of a mid-day sun, where our curiosity was fully gratified. After waiting an hour, we had the satisfaction to see 25 waggons, containing 3 tons of coal each, impelled, or rather drawn along a horizontal rail-road, by a steam-engine possessing a six horse power. It was a novel and interesting spectacle. The steam carriage is placed in front and the whole apparatus is not much larger than an ordinary Jersey waggon. To this the twenty five four-wheeled cars are appended by chains, and follow in obedience to the self-moving power. One man, whose services are required to regulate the machinery, is the sole navigator, and even he has little to do. When the boiler is exhausted he has only to throw the engine out of gear, stop by the road side, and pump in a supply. Impelled by curiosity we mounted one of the cars and rode a considerable distance. The ordinary progress is four miles the hour, but of course may be greatly accelerated if necessary.

"There are several engines upon this railway, which ply regularly between extensive collieries and the town, a distance of three or four miles. It is odd enough to see the smoke arising, like that of a steam boat, and the cars moving about at a distance, with no visible agent to move or govern them. The experiment has here been fairly and successfully tried, and I see no reason why transportation by steam is not as practicable upon land as upon water. The great desideratum seems to have been a guiding power, and that is effectually provided by the construction of the railway, which confines the carriage to a given Track. I should feel the same degree of security in one of these vehicles as in a steam boat, since the carriage is at a distance from the boiler."

ANOTHER MURDER.

The Norfolk Herald informs us that Lieut. Wm T. Bourne of the Marine Corps attached to Maj. ANDERSON'S command at the Gosport Navy Yard, was killed by a pistol, shot from Lieut. Smith on Saturday morning last, near the foot bridge, between the Marine Barracks and the Hospital.

It appears that a difference had for some time existed between these youths, and they had been hitherto prevented from accomplishing their bloody design, by the vigilance of their commanding officer. But on the Morning of the fourth, they escaped from the Barracks, and, though immediately pursued, they effected their purpose. Bourne was wounded in the breast, and died about an hour afterwards, but Smith made his escape.—Will he be happy the rest of his life, and rejoice when the time comes that he must follow into the world of spirits, this brother whom he has sent thither under the curse of that God who has said, "Vengeance is mine, I will repay it?"

Fam. Vis.

CONGRESSIONAL.

Feb. 6.—IN SENATE.—Bills reported by committees; to improve the navigation of the port and harbour of Mobile; to erect a marine Hospital at Charleston S. C. and to relieve sick and disabled seamen.

In the House, Mr. Stevenson concluded a long speech, commenced yesterday, in favour of amending the Constitution, and was answered by a shorter one from Mr. Ingersoll of Connecticut, against all amendments. Resolutions were offered; to inquire into the amount of pay to officers of brevet and lineal rank in the army; to survey a road from Washington to Buffalo, and to extend the time for which military bounty lands shall be exempt from taxation by the territorial government.

In Senate, Mar. 1st, Mr. Randolph submitted a motion, calling on the Executive for information respecting the intentions of

the Congress of Panama, relative to negro slavery. Mr. Benton from the select committee, reported a resolution so to amend the Constitution as to prohibit the appointment of members of Congress to any office during the time for which they were elected.

The house, was engaged principally on the bill to build a penitentiary in the District of Columbia; and to reform the criminal code of that District.

Resolutions laid on the table, by Mr. Mercer of Virginia, calling for information relative to certain African captives taken in the harbour of Pensacola: by Mr. Stewart of Pennsylvania, calling for information relative to the Cumberland road; by Mr. White of Florida, to instruct the committee on Commerce to consider the expediency of constructing light-houses in that territory, and by Mr. Vinton of Ohio, to refer to the Committee on public lands the subject of granting school lands in that state. *Fam. Vis.*

SUMMARY.

Liverpool January 11.

RUSSIA.—To the vague rumours of the assassination of Alexander, succeeded the equally singular story of the abdication of Constantine in favour of his brother, the Archduke Nicholas.

The former is now exploded, tho' the Morning Post has stoutly clung to the hoax which was played upon it The second had more foundation, and seems now pretty well developed. It appears, that in consequence of the marriage of Constantine below his dignity, the succession was changed in favour of Nicholas by his own consent. Love triumphed in him, over ambition, and his signature was affixed to three documents, not be opened until the death of Alexander. They were then opened; but the Archduke Nicholas declined to stand upon them against the hereditary rights of his brother, and Constantine true to his engagements, remained at Warsaw, The fact is, however, that the Imperial Family have all taken the oath of allegiance to him; and that he will ascend the throne which of right devolves upon him Rumours of a subsequent abdication have been circulated, but they appear not to rest on any sufficient authority.

GREECE.—Letters from Modon, dated 14th November, say, that "Ibrahim will set out to morrow with his new troops of 8,000 infantry and 1,000 cavalry, for Missolonghi, and the Turkish fleet will, at the same time, sail for the same destination.

Zante, Dec 14.—Ibrahim Pacha has summoned Missolonghi to surrender, on pain, in case of refusal, that the garrison and inhabitants should be delivered over to military execution.

LATEST FROM RUSSIA.

New York, March 11, 1826.

An arrival the present week, by a Paris paper of the 11th Jan. confirms the abdication of Constantine in favour of Nicholas; but states that some difficulty arose with the military on the assumption of the crown by the latter, and that a Moscow regiment was not brought to allegiance until after a resort to arms. About two hundred were killed in the conflict. *Rel. Chron.*

Commodore Porter has not yet 'determined to enter into the Mexican service.' He goes on a visit to Mexico, there to determine whether it would be most advisable to accept or decline the offer which was, some time since, tendered to him, and which has been, recently, repeated by the Mexican government. The Commodore is expected to sail from New York, in the course of two weeks at farthest. *Fam. Vis.*

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DIED,

At his residence in Bath county, on Monday the 13th inst. Gen. THOMAS FLETCHER, after an illness of some months.

[COMMUNICATED.]

DIED,—On the 15th of the present inst. Mr. CHARLES SPILLMAN, at his residence in Garrard county, in the 80th year of his age, and the last of the first settlers in the lower part of that county. He lived and died a firm and practical believer in the Lord Jesus Christ, and had been a member of the Presbyterian Church for more than forty years. He possessed much of the spirit of true Christian Catholicism.

He was interred amidst a large concourse of people, who had shared his benevolence and witnessed his piety.

"Blessed are the dead which die in the Lord. Yea saith the spirit, that they may rest from their labours and their works do follow them." *Reporter.*

POETRY.

From Dr. Watts's Lyric Poems.

FEW HAPPY MATCHES.

Say, mighty love, and teach my song,
To whom thy sweetest joys belong,
And who the happy pairs
Whose yielding hearts, and joining hands,
Find blessings twisted with their bands,
To soften all their cares.

Not the wild herd of nymphs and swains
That thoughtless fly into the chains,
As custom leads the way:
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

Not sordid souls of earthly mould,
Who, drawn by kindred charms of gold,
To dull embraces move:
So two rich mountains of Peru
May rush too wealthy marriage too,
And make a world of love.

Not the mad tribe that hell inspires
With wanton flames: those raging fires
The purer bliss destroy:
On Ætna's top let furies wed,
And sheets of light'ning dress the bed
T' improve the burning joy

Not the dull pairs whose marble forms
None of the melting passions warms,
Can mingle hearts and hands:
Logs of green wood that quench the coals
Are married just like Stoic souls,
With osiers for their bands.

Not minds of melancholy strain,
Still silent, or that still complain,
Can the dear bondage bless:
As well may heavenly concerts spring
From too old lutes with ne'er a string,
Or none beside the bass.

Nor can the soft enchantments hold
Two jarring souls of angry mould,
The rugged and the keen:
Sampson's young foxes might as well
In bonds of cheerful wedlock dwell,
With firebrands ty'd between.

Nor let the cruel fetters bind
A gentle to a savage mind,
For love abhors the sight:
Loose the fierce tyger from the deer,
For native rage and native fear
Rise and forbid delight.

Two kindred souls alone must meet;
'Tis friendship makes the bondage sweet,
And feeds their mutual loves:
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And Cupids yoke the doves.

VALUE OF A MOMENT.

BY MONTGOMERY

At every motion of our breath,
Life trembles on the brink of death;
A taper's flame that upward turns,
While downard to the dust it burns.

A moment ushered us to birth,
Heirs of the Commonwealth of earth;
Moment by moment years are past,
And one, ere long, will be our last.

'Twixt that, long fled, which gave us light,
And that which soon shall end in night,
There is a point no eye can see,
Yet on it hangs eternity.

This is that moment—who shall tell
Whether it leads to heaven or hell?
This is that moment—as we choose,
The immortal soul we save or lose.

Time past and time to come are not;
Time present is our only lot;
O God, henceforth our hearts incline
To seek no other love than thine.

THE RICH AND THE POOR.

The rich have the most meat; the poor have the best appetite. The rich lay the softest; the poor sleep the soundest. The poor have health; the rich have delicacies. The rich hang themselves through fear of poverty; the poor (such as have always been poor) laugh and sing, and love their wives too well to put their necks into the noose.

Communicated for the Luminary.

DIED,

In Woodford County, on the 14th inst. of a short, but severe illness, ROWLAND CHAMBERS, Jr. in the 23rd year of his age.

Few young men have left a more extensive circle of friends to sympathize with his relations his early departure.